

Mortality Represented,

And Practically Improven in

A SERMON

Preached at the Funerals of the

Pious and Reverend

Mr. *JAMES FULLARTON*

Late Minister at
St. *NINIANS*.

by a Presbyter of the Church of *SCOTLAND*.

*For what is your life? It is even a vapour that
appeareth for a little time, and then vanisheth
away, Jam. 4. 14.*

*The righteous shall be in everlasting remem-
brance, Psal. 112. 6.*

EDINBURGH,

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TO THE
Right Honourable

ANNA

Countess of *ARGILE*, &c.

MADAM,

YOUR long and great Experience of the pleasures and sweetness's of Religion, hath made it so dear and precious to you, that whatever you conceive can have any Tendencies to the Advancement and Propagation of it in a degenerate World, you are inclined highly to value. It was your Charitable Apprehension at the following Performance, in the Circumstances wherewith it was attended, and the reason of the Account it gives, might have some influence this way, at least among those whom it did more particularly concern, that

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The Epistle

prompted you to plead for the Publication of it. The Piety and goodness of the motion of being serviceable to the World, I did exceedingly relish; but I was so sensible of the defectiveness, and unaccuracy of my Meditations, that I could not think of allowing them to face the Publick without a Blush. The Circumstances in which I was, when obliged to have these Reflections, and my frequent interruptions since (with which your Ladyship was not altogether unacquainted) will, I know, be a sufficient Apology to you, for all the imperfections that will appear in them, especially when this consideration is added, that great and elaborat performances, cannot be justly expected from one of so little experience, and so mean capacity, as, without any great Self-denyal, I must acknowledge my self to be: And if this will not procure the favourable Constructions of others, I shall give them leave, if they think it worth their while to pass Censures. However, if what I have done be of any efficacy to beget a pious Inclination, or a good Resolution in the Hearts of any that shall give themselves the trouble of a Perusal, you shall have got the design you aimed at, and shall think my self very sufficiently rewarded though

Dedictory.

though more of my time and pains had been expended.

The worthy Person, of whose Funeral Solemnities, the ensuing Discourse, made a part, you was used to admit into great and (while he was alive, he would himself modestly add) very undeserved degrees of your Favour and Esteem: And indeed, your Respects to him have not died with him: You was deeply sensible, how sad a Prefage, and how great a Disadvantage, the removeal of a gracious and useful Soul out of the World is; and therefore you heartily wished, and chearfully contributed your loving Endeavours, that his Life should be lengthned; but when that could not be, you was content to take occasion to put Respects upon his Memory; and therefore you often times testified, with a deal of pious Affection and Concern, how well he deserved to be had *in everlasting remembrance*; And the sense you had of his singular subserviency, for advancing the great design of Religion, did draw that kind Expression from you, when he was in his Grave, that now *a great Light was laid in Darkness.*

How tenderly you endeavoured to wipe off

The Epistle

off the Tears from the Eyes of his mourn-ful Relations, by the influences of your Charities, it would, I know, be an incroachment on your Modesty, to make a public declaration of it, though it were but in a doing Justice to the World, to set so laudable and imitable a Pattern of Goodness before it. You have been long and well Train- ed up in the School of Afflictions: Your continued experience of a distressed State, hath acquainted you with the Temptations and necessities that attend it, and makes it you to melt and dissolve in Mercies and Compassions, towards all whom you see in it, and hath furnished you with a Magazine of suitable Consolations, and Directions to Relieve under it; out of this proceeded that excellent Sentence, wherewith you did alleviat and ease the Grievs of your deceased Friends, disconsolat Relict, which was to this purpose, that *we should not follow our dead Relations to the Grave, for this will nourish and foment our Sorrows, But to Heaven, where they are made perfect and happy*; and this can not choose but silence our immoderat Regrates for them.

Madam, The reason why I prefix your Name to these Papers, is not to honour you, but

Dedictory.

n. but to adorn them. The pious design that was
a. proposed in the Publication of them, can
h. not be attained, you know, if they be not
b. Read; and to oblige to do this, it will be
ut inducement great enough to see your worthy
u. Name in the entry: For all that know you, will
e. reasonably conclude, that certainly some
n. excellent thing must needs follow so Noble
ar and Glorious an Introduction. 'Tis true, I
e, am sensible they meet with a signal disap-
ti. pointment. However, I think the time that
es is spent in perusing these few Leaves, may
nd haply be worse employed.

ee I shall not trouble you any further, on-
a. ly suffer me heartily to wish, that, for the
ti. benefit of the World, which stands greatly
o. indebted to your large and universal Chari-
th ty, for the interest of Religion, to which
ur much Honour, and many Advantages re-
ch dound from your Christian and Exemplary
ol. Conversation, for the sake of the Ministry,
his which, wherever you are, you signally en-
to courage and respect, and for the comfort and
ap. satisfaction of your Relations, who can not
ce enough value the happiness they have, in be-
ing interessed in your dayly and fervent
our Prayers, your Life may be long and prospe-
ou, rous, your Consolations abundant, your

The Epistle, &c.

*tiety persevere and flourish, and bring forth
Fruit in your old age. So prays,*

Madam

our Ho. most humble Servant,

and most affectionat Remem.

brancer at the Throne

of Grace,

G. M.

T O

TO THE
PAROCHIONERS
OF
St. NINNIANS.

Honoured and well beloved.

THE great design, I may confidently assure you, that was aimed at in the publication of this Sermon, was the advancement of the interest of Souls; and of yours especially, in whose hearing it was delivered, and whom the occasion of it did more particularly respect, it being Preached at the Interment of your Spiritual Shepherd, whom all of you, I suppose, did dearly value, and were greatly sensible of the advantages you had in being under his well-managed and faithfully discharged Ministry. And that he had a considerable interest in your affections, many of you did evidence by your loving tears, when you heard and reflected on the loss which you sustained, in being deprived of so laborious and faithful an Overseer. I doubt not but his memory will be fragrant and savoury amongst all the sincere

cere and ingenuous Proselyts of Religion; And on
 therefore to such of you it will, I hope, be nei-
 ther unpleasant nor unedifying, to peruse the
 following Pages, wherein you have, amongst o-
 ther things, a true, though imperfect and rude
 Idea and Character of him. The Image of if
 deceased Friend, when we look on it, will reco-
 ver the affectionat resentments we had for him
 while he was alive; and gives us occasion to dis-
 course of, and inculcat on our practices, what was
 imitable and worthy in him. Here you have
 the Image of him that lately laboured amongst
 you in the Word and Doctrine, not the Image
 of his Face, but that of his Mind, his better part.
 And when-ever you take a view of it, it cannot
 choise, but revive and strengthen these Impres-
 sions, which his travels among you did make on
 your Spirits. And now the greatest honour you
 can do his Memory, is to keep in mind and
 practise these excellent things he delivered
 unto you, and pressed upon you, and to be
 followers of him, as he was of Christ
 which if ye do, I am perswaded that your God will
 not accuse you of impiety, nor your Sovereign
 of disloyalty, nor your Neighbours of injustice,
 nor your selves of infobriety. I know he Preach-
 ed among you the great essentials of Religion, and
 sincerely endeavoured to exemplifie in his own
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conversation what he exhorted you unto; and
hereby he became an example of the Believers,
as it is, 1 Tim. 4. 12. in Word, in Converse-
ation, in Charity, in Spirit, in Faith, in Pu-
dity. I shall say no more, but only tell you, that
if you comply with the design of what is here of-
fered unto you, God will be honoured, your Souls
sanctified, and a great satisfaction will redound to
himself, who glories to be

A sincere well-wisher
to the Souls of Men,

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ISAI AH XL. VI.

he voice said, Cry, and he said, What shall I cry? All flesh is grass.

THE Responses that were given by the *Heathen Oracles*, were mostly Deceits and Fallacies: The Terms in which they were delivered, were either abstruse, or equivocal, and so became absolutely useless to the Consulters. The darkness in which these Oracular returns was wrapt up, made them unintelligible; and if a greater light at any time appeared in them, it was meerly a pretence and a falshood, a deceptive Ambiguity, which left the minds of men dubious and in suspense, and filled them with infinite uncertainties.

But the Oracle that bespeaks us in the Text, is infallible; it's Responses are no Illusions; it's the Voice of God; Nothing can issue from essential Truth, but what is eternally true: Here are no dark and perplexing Riddles, or imposing Ambiguities, all is plain and easie, and accessible to the meanest capacity, *All flesh is grass*. This is a Text the *Divine Providence*

dence hath been Commenting on since the beginning of the World until now: it asserts truth, that hath been made good by innumerable instances: Not a day passes over, without giving it many thousand confirmations; and yet, 'tis strange, there is nothing we appear to be more under the practical disbelief of, or allow our minds to dwell less upon than this. Men, one would think, seem of fancy, that they are constitute of Incorruptibles, that they are framed of such Materials as have no tendency to a dissolution. This is the only tolerable account that can be given of that amazing insensibleness of Mortality and forgetfulness of their latter end, which is the Epidemick Disease, or, if you will, the wretched stupidity of Mankind.

The blessed God, that he might reclaim Men unto a just sense of their dying estate, and teach them to know *how frail they are*, and oblige them to a holy and religious numbering of their days, he utters his voice. When Eternal Truth crys, 'tis but reasonable to hope that its voice should be noticed, that men should give credit to what it says, and be influenced by it, unto a dutiful and serious consideration of what-ever it recommends. 'Tis not easie to rouse up and excite the drowsie

e. bttentions of men; And therefore God is oft-
 ertimes at the pains to double his voice : To the
 umvoice of his Word he adds that of his Provi-
 vithence. And thus it is with us to day; God
 onspeaks not only to our ears, but to our eyes,
 e and cryes, and inculcats upon us, that *All*
elifesh is grass. And now is it possible, that any
 pomongst us should be so stupified, as to sleep
 m over these rousing methods the Divine Wis-
 rudom contrives for our recovery unto a just
 rial and affecting apprehension of our Mortality?
 his Shall we indulge our selves in a supine and care-
 iveless inconsideracy, when the Holy God by the
 lity united cryes of his Word and Providence, as
 ch by an Heavenly Trumpet, loudly sounds in
 th our Ears this little regarded Truth, *All flesh is*
grass: But I shall adventure to approach this
 ain Oracle more closly, and open up its mind at
 and a greater length, and then shall endeavour to
 d o read out unto you that mournful Commentary
 in the Divine Providence hath afforded us on
 E the Text.

In the words we may notice, 1. A Com-
 mission given; *The voice said, Cry*. 2. A Con-
 sultation made; And he said, *What shall I cry?*
 on 3. An Answer returned; *All flesh is grass*. The
 former two I shall but briefly glance at, because
 it is the third, as being most suitable to my
 de-

design; that I intend more largely to insist upon.

First, A Commission given: The voice said Cry. By the voice which here speaks, we must understand God manifesting and discovering his Will to the Prophet, by way of Vision, Dream, or immediat and secret Inspiration, and empowering him to deliver the following Response unto the People. Time was, that the Divine Law was Written legibly and in distinct Characters on our Hearts; but since the entrance of sin, that Lamp of Heavenly Light, God had set up in our Understandings, is greatly darkned; and were we left meerly to the conduct of it in our enquiries after Happiness, 'tis not possible but we would be miserably bewildered in our way. It was necessary therefore, that there should be new discoveries of the Divine Will made to us, in order to direct our steps in the everlasting ways which leads to Blessedness. Now we are not, while inclosed within Walls of corruptible flesh, capable of immediat Converses with the Deity, we could not *see his face and live*: The overcoming Radiancy of that Light with which he is furrounded, would not so much enlighten, as dazle and confound us. In pity therefore and condescendency to our weakness,

ess, the Holy God hath in his great Good-
 ness and manifold Wisdom, contrived methods
 of discovering His Will unto us, which are
 suited and accommodated to our present ca-
 pacities : He gave his Holy Spirit to men
 like our selves, and enabled them to deliver
 his Mind unto us, in our own Dialect : Such
 were the Prophets of old. And when He was
 to make the fullest and clearest Manifestation
 of His Will unto the Children of men, for their
 Direction in the way to Life and Immorta-
 lity, He was content that His Eternal Son should
 espouse our Nature, that in Him, and from
 Him, who was *the brightness of the Fathers glo-
 ry, and the express image of his person*, we might
 learn what He would have us both to believe
 and do. The *Messiah*, say the *Rabbins*, is *Fi-
 gures Dei*, the Face of God : To this purpose
 is that phrase of the Apostle, *2 Cor. 4. 6. The
 glory of God in the face of Christ Jesus* : The
 Divine Perfections appear in Him, as Beauty
 doth in the Face : The Invisible One may
 here be seen, and the Inaccessible Majesty ap-
 proached unto. *Infinity*, that it might suit it
 self to our Model, comes to us *Nube Carnis*,
 in a Cloud of Flesh, that His Glory might not
 swallow us up. By Him that Divine Voice,
 which we were not able to hear immediately,

did speak unto us, and acquainted us with all the Myſteries of Salvation. And when the Holy Jeſus was taken up unto the Heavenly Maſtiffions, from the Fellowship and Converſation with Men, the Voice of God called upon other Miniſters to deliver His Meſſage unto the World, namely the Apoſtles, who, though extraordinarily qualified, yet were men like our ſelves, and after their departure, the ordinary Miniſters of the Church. So that until Mortals have put on Immortality, and are made capable of Converſing with the unveiled Deity, until they *ſee God face to face, and know even as they are known*; We need not queſtion but there will be a continuation of a Sacred Miniſtry of Men, for carrying the Divine Embaſſy unto the World.

Secondly, The Conſultation which the Prophet makes with the Heavenly Oracle we have in the following Words. *And he ſaid, what ſhall I Cry?* Here we have a practice exemplified, which well deſerves the Notice and Imitation, of ſuch as are called to be Ambaſſadors for Heaven, they muſt be ſure to conſult their Maſter's Will, in delivering their Meſſages. It will be a horrid Impiety to preſcribe a *Thus ſaith the Lord*, to the products of Fancy, or Intereſt, or Paſſion. 'Twas the

allowing the Inventions of depraved Minds,
 by bold pretences to Divine Authority, that
 hath abused Mankind, and opened a Door to
 that vast Deluge of Imposture, Error and De-
 fusion, that hath almost choak'd the World,
 and confined pure and incorrupted Truth to a
 very narrow compass. When therefore the Hea-
 venly Voice commissions us to Cry, it will be
 safe and proper for us with the Prophet, calm-
 ly to deliberate and say, *What shall I Cry?* We
 must look about us, and consider that we
 are not to the World, under the notion of
 divine Messages, what bears not on it the
 stamp and Approbation of our great Sove-
 reign. 'Tis true, we are not to think that
 we shall be informed of what we are to say,
 by Visions or Dreams; we must not expect to
 be acted by *Enthusiasms*, and immediat Im-
 pulses, as were the Prophets and Apostles of
 old: However, we have the Dictats of the
 same infallible Spirit, that guided and direct-
 ed them, plainly and copiously Recorded in
 the Holy Scripture; to these we must make
 our recourse; with these we must seriously
 consult, and from them we must take the Mes-
 sages, which the necessities of times and places
 will oblige us to deliver to the World. Ha-
 ving thus passingly touched these Particu-
 lars,

lars, I hasten to my main Design, which is *the*

Thirdly, To consider the Return that is given by the Divine Oracle to the Consultation we have it in these words, *All flesh is grass*. This is that the present occasion will oblige us to pursue at greater length.

Grass is a Resemblance, which the Holy Ghost in Scripture makes frequent use of, to set forth Man by, as he is a Mortal dying corruptible thing: And the aptness and signification of it will appear, if we consider some particulars, wherein there is an observable agreement betwixt the *Grass* and *Man*, the declaration whereof will afford us many edifying and instructive Meditations; I shall mention but these.

First, Man is as the Grass in his Origin. Our Eyes will inform us at every return of the Spring, whence the Grass is derived; the same Creative Energy, which the Almighty did put forth in the first Formation of Things, is still continued; This is the *Spiritus intus in* *lens*, and the *Anima mundi*, the Soul of the Universe, concerning which the Heathen Philosophers and Poets delivered many things, but could not give the true and genuine account of it: To this, Nature doth in every instance conform, as at the beginning, as then, so now

is the earth doth bring forth grass, *Gen. 1. 11.* and as
 is the grass so the corporeal & visible part of man
 with respect to which alone it is that the simi-
 litude holds good) is originally Earth; And the
 great Lord God formed man out of the dust of the
 ground, *Gen. 2. 7.* The Earth then is a common
 Parent to the Grass and Man; The skilful hand
 of the Omnipotent Creator framed them both
 out of the same Womb. 'Tis true, the Body of
 Man is the much more curious and elegant
 Composure. The admirable Contexture &
 Order of these Particles of Dust, which
 make up this excellent Fabrick, is a full Confu-
 tation of the *Epicurean* account of the primi-
 tive Origination of Mankind; viz. that the
 Earth did in process of time, of it self, with-
 out any designing over-ruling mind, bring
 forth Man by chance. This is so wild and
 extravagant a dotage, that to be capable to
 believe it, is one of the greatest Reproaches
 of humane Nature; And when it obtained
 in the World, it was a sad evidence that (as
 the Apostle hath it, *Rom. 1. 21.*) Men be-
 came vain in their imaginations, and their foo-
 lish heart was darkened. A Ray of the Infi-
 nite Wisdom shines in every part of Mans Bo-
 dy; there is nothing in it but what proclaims,
 that it is the product of a Divine and intelli-
 gent

gent Contriver. And indeed it is but reasonable, that there should be some peculiar and great excellencies in that Structure, which was designed to lodge for a while, so noble and Heavenly an Inhabitant as the Soul is. However, the Materials of this Composition, whatever the elegancy of it is, are mean and contemptible: We are not of an higher extract, in this respect, than the *Grass* is, on which we daily tread. The most beautiful and best proportioned Body that is, was once a piece of rude and indigested Earth, and will ere long be such again.

Secondly, Man is as the *Grass*, in regard of frailty and weakness. A little pull will snap the *Grass* asunder; Even so, how easily is the tender Threed of Man's Life broken! with how small a force, and in how short a time may the curious Fabrick of Mans Body, which not a little pains, nor a few years did raise up, be overthrown! The Life of Man is but a Spark, a Breath, a Smoak, a Spark in the Heart, which is soon put out, a Breath in the Mouth, which many little accidents may quickly stop; a Smoak in the Nostrils, which is easily driven away. Man, if we consider him only, with regard to his corruptible part, is little other than a shew, a meer shadow,

shadow, a semblance of being: There is an appearance of somewhat, but search a little, and enquire into it, and it vanishes into nothing, is found a lie, a piece of Falshood, as if he did but feign a Being, and were not. The consideration of this, we may think, gave Wing to that hasty Expostulation the Psalmist makes with God, *Psal. 89. 47. Wherefore hast thou made all men in vain?* The passion he was in upon the view of his own, and the common case of Mankind, how fast all were hastning out of Life, and laying down the Being which they rather seemed to have assumed and borrowed, than to possess and own; I find emphatically enough represented by a very pious and judicious Author, to this purpose, Lord, why hast thou made Man such a fictitious thing, given him such a mock-being? Why hast thou brought forth into the Light of this World, such a sort of Creatures, that rather seem to be than are, that have so little of solid and substantial Being, and so little deserve to be taken for Realities; that serve to cheat one another unto an opinion of their true Existence, and presently vanish, and confess their falshood? What, hovering shadows, what uncertain entities are they? In a moment they are,

and are not. I know not when to say, What I have seen a Man. It seems as if there were upon some such things before mine Eyes; I persuade my self that I see them walk to and fro, that I talk and converse with them, butty instantly my Sense is ready to give it self the mer lie, they are on a sudden dwindled away, and force me almost to acknowledge a Delusion: I am mocked with a shew, and what seemed a reality, proves an imposture; they who only personate what they are thought to be, grow and quickly put off their very selves as a disguise. This is agreeable to the Language of the Scripture elsewhere; *Surely men of low degree are vanity, and men of high degree are a lie*, Ps. 62. 9.

The account which the Holy Ghost gives of all the Nations of men, is that *they are less than nothing and vanity*, Is. 40. 17. If so, What a scarcity, what a penury of Being must we suppose in each individual, especially if we look upon the outer part, or rather the shadow or umbrage of Man. Now the less of Being any thing hath, the more frail it is; for that thing is said to be frail, whose Being can be easily taken away from it; Now the smaller the degree of the Being of any thing is, the more easie can it be taken away.

What

y, What thing in this lower World can you fix
 reupon, that in this respect is frailer than Man?
 r-How little a portion of Being hath his mor-
 tal part in it ! We may without incongrui-
 tity compare him to the most Fugitive and mo-
 mentany Creatures: He is a Worm which
 y, a little force can crush ; an heap of Dust,
 u-which a small blast of Wind can blow asun-
 atder ; a tottering, though curious Fabrick,
 ey which a ruder touch can level with the
 e, ground. He is a Flower, soon withering ; a
 if- Vapour, soon vanishing ; a Cloud of Smoak,
 of quickly disappearing. From all which it ap-
 mpears, that the *Grass* is not an unsuitable
 a Embleme of Man, in regard of his frailty.
 But

es *Thirdly*, Man is as the *Grass*, in regard of
 s tendencies to decay ; *The grass withereth, the*
 at *flower fadeth, Isai. 40. 7.* The *Grass* will by
 ve little and little lose it's lovely verdure, and the
 ve Flower it's pleasing comeliness ; so our cor-
 a-ruptible part doth discover dayly tendencies
 of to Corruption ; Our outward Man is pe-
 s ; rishing ; the pins of our Earthly Tabernacles
 e-are lousning by degrees. The Rosy Cheeks
 w of Youth will gradually contract the Wrin-
 y kles of old age ; and the strength of Man-
 y hood will decline unto weakness. The clear
 at and

and sparkling Eye is insensibly gathering a Cloud of dimness; and the nimble and swift Limbs becoming stiff. The visible and material part of man hath nothing steady and consistent in it; 'tis fluid and unstable; there is a continual defluence of its parts; 'tis hastening to its Original, the Dust: All its motions are but so many steps towards the Grave.

The consideration of this made St. ** Confes. Aug. say, * Se nescire utrum vita Lib. 1. hæc nostra appellanda potius sit, vita mortalis quam mors vitalis;* That

he knew not which was the properest Appellation, to call this Life of ours a dying Life, or a Living Death. And

** Contra * Tertullianz prettilie observes, Marci. That our swadling Cloaths are Lib. 4. c. Emblemes, and Prognosticks of 21. our Winding-sheets: Initium vite fini correspondet.* The begin-

ning of our Life is agreeable to the end of it. As soon as we begin to Live, we begin to die. The Clayie Structures of our Bodies are mouldering away by piece-meal, though we do not notice it. This is a decay common to all Mankind, a Consumption, that every one of us is sick of; that is, our Mortal part is gradually wearing, and we may observe in

in our selves every day palpable tendencies to a final dissolution. The ruins and breaches that appear , and increase in our Earthly House, will issue in the total downfal of it ; and this leads me to the

Fourth Instance , and 'tis the last I shall mention. Man is as the Grass in his end and period. Grass and Flowers in the morning appear with a pleasant gayetie; they look like health and beauty , when besprinkled with the early Dew, and quickened with the first Beams of the rising Sun ; But in the Evening they become sick, and hang down their heads, and at Night they die. This is a lively Hieroglyphick of Man : *For he, as Job tells us , Ch. 14. ver. 2. cometh forth as a flower, and is cut down.* Man in the beginning of his day , hath a delightful grace and loveliness in his aspect ; he appears in his fresh and verdent Flowrishes , and discovers nothing but life and vigour , whiles his Youthly Blood nimbly glides alongst his Veins : But when once the heat and glory of his Meridian is over, he sensibly declines from his strength and beauty ; and towards the evening of his day, his Spirits flag and languish, and the shadows of Death begin to spread themselves ; and in end the night comes

comes on, and Man (as the same Job hath it, *ver. 10.*) *Dyeth and wasteth away; yea he giveth up the ghost; and where is he?* This is the common fate of Mankind, *'Tis the way of all flesh*, an irreverfible ftatute, which Heaven hath made fince the entrance of fin. *Life is appointed unto all men once to die:* It is the Municipal Law of the Earth to die once, and of Heaven to live for ever, and of Hell to die forever. There is no exemption from Death, nor Redemption from the Grave: *What man is he that liveth and fhall not fee death? fhall he deliver his Soul from the hand of the grave?* *Pf. 89. 48.* Death will be the moft univerfal Conquerour, he will carry away all the Children of Men as fo many Captives, and fhut them up within the dark Prifon of the Grave; For, as it is, *2 Sam. 14. 14.* *We muft needs die, and be as water fpilt on the ground, which cannot be gathered up again.* We muft go down into the houfe of all living, and fleep in the duft, where, for a Pillow, we fhall have a cold Turff, and the Creeping things will be our Companions; which, though we could not endure, they fhould approach us while we were alive, yet now we muft feed with the beft of our fubftance, and lodge them in the hollow Chambers of our Eyes. We
may

it may (and it is our duty by all lawful and
 prudent means to) endeavour to under-
 prop these Tabernacles of ours, and procure
 their standing as long as we can; but all the
 supports we are able to administer, will not
 secure them against the violence of the last
 fatal Storm, which will certainly crush them
 into the confusion of a ruinous heap. Death
 is a most impartial executor of the Decree of
 Heaven against fallen Mankind; he respects
 not the persons of any : *Æquo pede pulsat*
bal pauperum tabernas, regumque turrets : The
 Crowned head will not escape the dint of his
 blows, no more than the poorest Begger:
 Honour and greatness will not keep him
 at a distance: he will not be obliged by
 Presents, nor beat back by Force and
 Power: He will not reverence the Gray-
 hairs of the aged, nor spare the early and
 tender Blooms of Infancy. No Motives, no
 endeavours will persuade him to leave the
 field, until he hath got the victory over all
 the Children of Men, and made them take
 up their Residences within his dark Domini-
 ons. And thus I have endeavoured to give
 you some account of the Import and Signifi-
 cancy of that Resemblance, which the Hea-
 venly Voice commands to be Proclaimed in
 the

the Ears of Men, that in it, as in a just Mirror, they might take a view of themselves, and learn the meanness of their Pedegree, and the frailties of their Nature, their daily decays, and latter end.

And now 'tis time that I proceed to the Application of the truths I have been hitherto declaring. But here my larger pains is prevented; the Divine Providence hath effectually Preached that already; which should have made up this part of my Discourse. This is the mournful Commentar I promised to read out to you. Here things I have been discoursing of are practically applyed before your eyes. Behold, the Doctrine of Mortality exemplified in an unwished-for, and justly regrated instance, the removal of your most faithful and most affectionat Pastor.

I question not but all who have a true sense of Piety and Virtue, who have any measure of concern for the interests of Religion and Christianity will dearly resent the greatnels, and (with a humble submission to the over-ruling wisdom) the unseasonableness of the loss of him, who was a very worthy and imitable Pattern in the one, and a signal instrument in advancing the other.

I need not think, neither do I intend to add to the greatness of his Character by Panegyrics: His own Converse, and Carriage, and Ministerial appearances have made that great enough already in the minds of all that knew him. However, since (as the Wise Man tells us, *Prov. 10. 7.*) *The memory of the just is blessed*, it will, I suppose, be no unacceptable intertainment to all that loved him, (as I am inclined to think all his Acquaintances did) to hear some instances of his worth displayed before them. This will be as the breaking of a Box of precious Oynement, which will diffuse such a fragrancy, as will at once both endear his Memory, and oblige the sincere Votaries of Religion, to Write after that Copy of Piety and Goodness, which his unblameable Conversation did set before them. And though my affection to him was great, and my interest in him considerable, yet I shall not divert unto airy and ungrounded Topicks, and erect, or rather blow up a Monument of false praises unto his Memory. My design is not to intertain you with Bombast and Rhetorick: I purpose not so much to commend, as to recommend him to your Christian imitation. And I am glad that I shall say nothing, but what I am well assured

assured all his Acquaintances will give their
joynt and hearty Suffrages unto.

Let us then take a glance of him, (1.) In
his Accomplishments, both Natural and Gra-
cious. 2. In his Diligence, Fidelity, Prus-
dence, Accuracy, Zeal, and loving Design
for those of his Congregation, in the Discharge
of the Sacred Function.

First, His accomplishments. Nature was
no Step-mother unto him : She gave him
liberal allowance of her most desirable and
lovely Ornaments. If a clear and perceptive
Mind, a large and comprehensive Soul,
deep and solid Judgment, a sagacious and
ready Wit, and all these greatly improved
and cultivated by the advantages of polit-
and substantial Learning, may be reckoned
amongst the number of Natural Endow-
ments; all that had any intimacy with him
could not but discover them in him in a very
eminent degree. But it is not this I intend
to descant upon: 'Tis what was imitable in
him, that Incline mostly to notice. Comend
we then to the consideration of his

Gracious accomplishments, these which
discovered him to be a partaker of the Divine
Nature, and that Christ was formed in him
Of this I shall give but the following instances.

es, which all that had any longer converse with him could not but have occasion oft-times to discern.

First, He had a very lovely mixture of *Seriousness* and *Cheerfulness*, *Serious* and *Cheerful* might be the Ingredients of his Motto.

His Notions of Religion were true and genuine. He knew that the design of Christianity was not meerly to fill the minds of Men with Light and Knowledge, but with Divine Life and Love; That the Holy Jesus came not into the World only to acquaint it with great and venerable Mysteries, but to purifie and reform it. Accordingly it was his great endeavour to conform his heart and life to this Design. He greatly laboured to introduce into his mind a frame and temper becoming the enjoyments of Heaven, and to witness the sincerity of his Faith and Hope, by an answerable accuracy of life and conversation. The sense he had of Divine things was great and affecting. He could not endure to handle Sacred Offices with a trifling unconcerned Spirit. Hence all that have been Witnesses to his discharging his incumbencies, could not but remark, how grave and affectionat he was in all his Exhortations, how devout and powerful in his Prayers,

ers, and that he could not go about the meanest duties of Religion (if any of them will allow of that Epithet) without a great and just concern of Soul. And what greater evidence of seriousness.

But as he was serious, so he was cheerful. These may very well consist together in a gracious heart. Religion is not intended to make men melancholly and sad, morose and moppish, but to better our humours, and civilize our natures. Good Souls may allow themselves Mirths and Hilarities, providing they do not degenerate into irreligious Levities ; and with these innocent intertainments, after more important and weighty Discourses, he used to treat his dear Friends and Acquaintances, by which he discovered such an agreeable plausibleness of Nature, as made his Conversation most acceptable unto all.

Secondly, He attained to great measures of self-government. That which we get over our selves is the noblest piece of victory: While we are slaves to our passions, and under the tyranny of our natural inclinations, we deserve not the name of men. And this Conquest, our dear Friend, that was lately conversing with us, was very noticeable for ; he would sometimes with a sweet ingenuity

quity acknowledge, that Choller was a prime Ingredient in his Constitution. But yet, I suppose, it was very seldom, if ever, that he was seen in an ungovernable transport and hurry of passion. Hence flowed that equality of humour, that loving and easie, and uniform temper, which without any remarkable alterations ever appeared in him.

Thirdly, Another instance of real goodness that he was eminent in (and it is but a result of the former) was a *Christian dispassionateness*, a pious indifferency with reference to the things of the World: The Crosses of it could not ruffle nor discompose the serenity of his mind, nor its prosperity blow up his fancy with conceit and vanity, or deeply angross his affections. If there was any thing in the World that he inclined to discover a concern for, it was his Friends, Relations, and acquaintances; and yet these, though he dearly loved them, he could not flatter, or be proud of them. His methods led him to vent his respects more by Actions than Words.

Fourthly, Notice we his admirable *Love and Charity*: A love unfeigned, and without guile. Of this it appeared, as if there had been a Spring in his Sou', which liberally flowed out unto all: It was not confin'd and

narrow-hearted, it took the World in its embraces: It deeply pitied the miseries of Mankind, and longed much, and prayed often for the Reformation of all the Nations of the Earth, by an hearty subjection to the everlasting Gospel: But its special objects were *the Saints, the excellent ones of the earth in whom was all his delight*. How dear a value did he put on all that carried the Image of his Heavenly Father! How overjoyed was he to be in their fellowship! He looked on these as the most refreshful portions of his time, that were employed in converse with the Votaries of Jesus. No circumstances they could be in, how despicable and mean forever, could render them unlovely and unacceptable unto him. How charitable would he construe their infirmities, and meekly extenuate their regretted failziours! How great a pleasure did he take in distributing his spiritual Charities! To instruct the ignorant, support the weak, to confirm the wavering, to reclaim the wandering, to resolve the doubtful, and comfort the dejected Souls were his delight and choise, and not a grievous task, which his circumstances meerly forced him to undergo. But this leads me,

Secondly, To consider him in the dischar

of his Ministerial incumbency; and this will considerably add to the loveliness of his Character. I shall, amongst the many particulars that might be insisted on, briefly touch these few only, of which all these who have been under his care, are living Witnesses.

I. *His Diligence.* How constant and unwearied was it! He knew that sloath in a Minister was as ominous and fatal, as sleep in a Sentinel: And therefore he was in season, and out of season, at his duties; I do not remember that ever I heard him resent the frequent returns of these; but oftentimes would he regrave, that by reason of his bodily indispositions, he was not able to make these returns so frequent as he inclined they should be, considering the vastness of his Charge.

II. *His Fidelity.* He delivered the Messages of his Lord and Master impartially, and without respect of persons. I am sure he did neither court the smiles, nor fear the frowns of men. He considered the necessities of times and places, and accordingly dispensed the Word of Truth. He concealed nothing of the whole Counsel of God from his People; and disdained to suit his Doctrine to the

humors of Men , or the interests of the it a
Flesh. wis

III. His Accuracy. He did not the *work*
of the Lord negligently. The Discharges of his his
Duty were the performances of his whole hor
Man : They were all *ad amussim* , accor- rail
ding to Rule. All his appearances were man- ma
naged with such a manly dexterity and quaint- no
ness, as filled the Hearers with just expecta- ref
tions of great things, when they saw him in mi
the Pulpit. his

IV. Prudence. He did not allow Passi- he
on , or privat Interests to Dictat his Ser- he
mons, or influence his Administrations. All on
his Ministerial Offices were gone about with re
a profound Discretion, and a due confide- ry
ration of his Circumstances. He had great ve
measures of the Wisdom of the Serpent, but di
sweetly attempered with proportionable Do- th
zes of the meekness of the Dove : He, with fr
the great Apostle, *became all things to all men.* p
How calmly would he comply with, and fi
pity the infirmities, and suit and accommo- ju
dat himself to the humours and capacities of d
these he had to deal with, that he might with i
the greater success win them unto the paths of y
Righteousness ; So that I am prone to be- n
lieve, none that knew him well, will think l
it

it an undeserved Designation, to call him a *wise Master-builder* in the Spiritual House.

V. Zeal. O! how near did the Interests of his Master touch him! How dear was the honour of God to him! If any thing would raise his passions to an excess, incroachments made upon that, would do it. He could not see his Lord dishonoured without a just resentment and indignation. From this mighty and lasting zeal, which burned in his breast, proceeded that great love which he had to the Souls of his people. He thought he could never do enough for their edification and comfort. Of this his last, but most remarkable appearance in this place, is a very taking instance: For though he was overwhelmed with the Agonies of a racking distemper, though his weakness was such, that it was with great difficulty he could rise from his Bed, though his dear Relations importuned him with repeated intreaties to desist from an attempt, which might prove prejudicial to him, though the storminess of the day might be temptation enough to a person in his circumstances to keep within Doors, yet nothing would divert him. He could not find it in his heart, he said, to disappoint his dear people, while he had any remain-

ders of strength ; so willing was he to spend, and be spent for you all.

VI. *His loving Designs* for these of this Congregation. How frequent and particular was he resolved to be in his Examinations ; he had a great sense of the singular usefulness of these for the advancing of Knowledge and Piety among the People : And indeed his Method and way of managing them could not choose but have a signal efficacie that way : He could not endure to flabber them over ; he knew that flight and superficial glances at things , would not be sufficient to inform a rude and ignorant, and oftentimes a dull and incapable multitude: And therefore he endeavoured in his Examinations by methodical proceedings, by plain and pertinent enlargements, to inculcat, and leave the dint and impression of the Divine Truths he Discours'd of, on the Hearts of his People. When he had finished his first Circuit of Catechising , he intended to resume that same laborious Task again ; and thereby to prepare and dress the Souls of his People for that Solemnity he was designing for them, I mean the holy Eucharist, which had been the intertainment of this Congregation, had it been the

the Divine Pleasure to have lengthned his days for some few moneths.

But I shall not enlarge any more upon this subject, I thought it proper for many Reasons, to give this account of him; and that it is but just and true, I dare appeal to the integrity of his acquaintance. And now is it any wonder the loss, or rather the Removal of so exemplary a Christian, and so well accomplished a Minister, should be passionately lamented by all, and especially by these who had (I need not scruple to say it) the happiness to be his Flock. The Shepherd is smitten, and the poor Sheep will be scattered for a while. He that was the Watchman and Overseer of your Souls, is called down from his Watching-Tower. He that diligently Laboured among you, is now reaping the Fruits of his Labours. He hath finished his Course, and now he possesses the Crown. He hath Fought the good Fight, and now hath obtained the Rewards of his Victory. He hath run out his Race, and got the Prize. He hath left among you the favour of good Doctrine, and an unblamable Conversation. He hath sown the Seed among you, which, I hope, will bring forth fruit when he is lying in the Grave.

But

But to draw this Exercise altogether to : F
 close, pray consider here a startling instance *flesh*
 of Mortality : Behold how great a change and
 may a few days produce ! Oh surprising altera-
 tion ! He that the preceeding Lords for
 Day was Preaching from his Pulpit, is this
 day Preaching from his Grave, and speaks *grass*
 to you in the Language of my Text, *All men*
flesh is grass. And will not you take Instru-
 ction from him ? You have learned, I hope, we
 many good things of him in his Life, learn great
 something from him in his Death too. This a st
 is the last Warning he is to give you, the last Bo
 appearance he is to make among you : You of v
 shall never see one another again until the wit
 Great-day, when that *which is now sown in Fac*
weakness, shall be raised in power. Con-tak
 sider then seriously, I intreat you, what this dis
Voice, this doubled Voice, the Voice of Gods Ag
 Word, and the Voice of his Providence,
 loudly proclaiming in your Ears, *All flesh is self*
grass, calls for at your hands. 'Tis but rea-
 sonable to hope, that it should have some in-vie
 fluence upon us all, and teach us many ex-thi
 cellent Lessons, such as these following, which you
 I shall passingly mention, and shall shut up Gr
 this Discourse with all. am

First, De

First, The consideration of this, that *all flesh is grass*, should give a check to our pride and vanity. Let not the strong glory in their strength, nor the fair ones in their beauty; for how soon may beauty degenerat into deformity, and strength into weakness. *The grass withereth, the flower fadeth*. These are Emblames the Sacred Oracles make use of, to represent our Mortal part by, that part which we are most inclined to be proud of, and put greatest respect upon. Thou that boastest of a stately, vigorous and well proportioned Body, know that ere long, the glory thereof will put on darkness; It's flowrishes will wither; the lovely mixtures of colours in thy Face will be changed into paleness; and the taking Symetrie of its parts become indiscernable, by reason of the Furrows of Age.

When you are tempted to admire your selves, and to fall in love with the reflexes of your own comliness, pray do but take a view of your selves in your own fancies, and think what your Circumstances will be, when you are cloathed with the dishonours of the Grave, and the deformities of Corruption; I am perswaded of it, that if we did make Death present unto us, and dress it in all its pro-

proper and Ghostly appearances ; if we did the
seriously consider, what the most elegant and are
stately Body will be, when it hath dwelt a ve
while in the House of Rottenness, and be the
come the Inheritance of Worms, it would by
greatly abate the heights of our pride and va of
nity : But no

Secondly, The consideration of this, that th
All flesh is grass, that is, weak and frail, should th
oblige us to *dayly Gratitude* to that God, re
whose gracious Providence and tender Care m
preserves and upholds such brittle and infirm th
things as we are. Could you but see with t
your Eyes these small and tender Vessels, on r
the soundness and good order of which our t
animal Life depends, ye would be amazed v
to think that you have lived so long : you V
would wonder, that some violent motion or i
sudden fall hath not long since crushed to g
pieces, or at least discomposed the order of
these weaker, but more noble and necessary
parts of the Body. Sure it is the Watchful
Eye, and mighty Power of Heaven, that
hath sustained us hitherto, and protected us
from these innumerable hazards, to which
we are infinitely exposed : He gives his An-
gels charge over us ; and when we are en-
compassed with dangers that we know not of,
they

id they take us up in their Arms, although we
 d are not aware of it. O let none of us be e-
 a ver unmindful of this uninterrupted care of
 e- the merciful God: Let us resent it every day,
 d by the devotest and most liberal expressions
 a- of thankfulness, that we are continued in life,
 at notwithstanding our many weakneses, and
 d the multitudes of inconveniencies and hazards
 that surround us.

l, *Thirdly, Is all flesh grass?* Then how un-
 e reasonable and unbecoming is it, to be over-
 n much taken up in minding the Flesh: All
 h that we can do will not secure it from cor-
 n ruption; it will become the portion of Worms,
 r though we pamper it never so much, though
 d we cloath it in Silk and Purple, and treat it
 u with the most delicious accommodations, yet
 r its strength will decay as the Grass, and its
 o goodliness fade as the flower of the field. Oh!
 f Then let us not be excessively concerned a-
 y bout that part of us, which we must shortly
 l put off. This is that the Apostle exhorts un-
 t to, *Rom. 13. 14. Make no provision for the flesh*
 s *to fulfil its lusts.* How unmanly is it to con-
 fine our cares and endeavours chiefly, much
 more, altogether to the interests of the Bo-
 dy. It is our duty indeed to be moderately
 careful of it, and to preserve its health by
 all

all honest and prudent methods; But to be fond of it , and to gratifie all its wild and extravagant cravings, is deliberately to rank our selves among the Beasts that perish. We must value our Bodies, not so much for their own, as for the Works sake which we are to do in them. We must treat them as Tabernacles, out of which we must shortly remove, and not as Mansions in which we hope to live for ever.

Fourthly , Another influence this consideration, that *all flesh is grass*, that is, of a corruptible decaying nature, should have on us, is this ; It should oblige us frequently to cast our Eyes on our immortal, undecaying part, and employ our chiefest care in adorning and cultivating of that, we should consider that though these brittle Tabernacles of ours be muldering away by degrees, yet there is something within us that is steddly and permanent, something that will survive the ruins of our Bodies. The Body , we should think, is but an Earthly House, which lodges a Heavenly Inhabitant, a frail Cabinet wherein is contained a Jewel more valuable than a World. 'Tis on this better part of ours, that our greatest care should be employed. What we deny the Body, we should be-

bestow on this. We should consider what are the proper ornaments of our Spirits, what will most fitly qualifie them for that blessed state they were designed for, and make it the matter of our earnest study to get them put in these Divine and becoming Dresses. We should not give our selves rest, until we are sensible that we are made partakers of a Divine Nature, until by the power and mighty Assistances of the Grace of Christ, we are refined and purified from all unbecoming degrees of Earthliness and Sensuality, until we find that our Lusts are Mortified, and our Passions are made Tame and Governable, that the Graces of the Spirit abound in us, and are duly exercised, and so a Disposition and Temper suiting Heavenly enjoyments introduced into our Souls.

Fifthly, This consideration, that *all flesh is grass*, should put us frequently in mind of our approaching Death and Dissolution. Do we not see the Grass losing its sap and greenness, and the flower that did lately please our Eye, declining to softness, and in end bowing its head, and breaking its stalk, and so as it were giving up the Ghost, and at last, having lost all its Life and Beauty, it hath a Grave

af.

assigned to it among the useless and unlovely Weeds ? And can we look on these, and not remember , that they are Emblames of what all of us shall ere long be ? How can we be unmindful of that, whereof we cannot but discern some beginnings in our selves every day ? How can we forget the Grave, when we carry so much of it about us ? What are our languishings and faintings , our Diseases and Weaknesses, but degrees of Death ? What are our Failings and Decayses , but some Tastes of the Grave ? But in the

Sixth and last place , as the Conclusion and upshot of all ; Let us learn Moreover from the consideration I have now so often mentioned , to be making *dayly preparations for death*. Let us be laying up in store for that Great Day of Expence. Our Death is certain and inevitable. The Divine Voice that Proclaims in our Ears , that *all flesh is grass*, assures us of this : For as certain as the Grass shall wither and be cut down ; so certain it is that we, who are as the Grass, shall die and return to our Dust. Now to die well is not easie ; 'tis an excellent Art, but most difficult ; a great design of our whole life should be to learn it, and to become

come expert in it. What
 formed ! How many Graces
 procured by these that would die without
 fervent Prayers , what dependencies on
 Faith , and breathings of Heavenly Love ,
 what pantings of holy Desires, what submis-
 sions of Patience, what applications of Pro-
 mises , and Acts of Resignation and Self-
 surrender are necessary unto these, who are
 to enter the Lists with Death , and would
 gain a comfortable Victory over the dread-
 ful Adversary ! Let us be sure then , while
 the opportunities of Life and Health are be-
 fore us , while our Faculties are intire and
 vigorous, while we can Read, Meditate and
 Pray, Let us be sure, I say, to set about the
 learning of this excellent Skill, with care and
 diligence , and not delay it until sickness
 and old age seize on us, or till we are in
 the Jaws of Death, when common sense tells
 us, it will be very unreasonable to begin the
 study of that , which a whole lifetime was
 little enough to acquaint us with the practice
 of.

Though it would not be unproper here
 to afford you some particular Assurances or
 Directions, how to behave in your Prepa-
 rations

n, yet since I am afraid that
 any longer would be too great an
 upon your patience; All I shall
 do on this Head, is to recommend you to
 the serious practice of these excellent Duties,
 which your late Pastor delivered you, from
Eph. 3. 17. That Christ may dwell in your
hearts by faith; which was the Heavenly
 Subject, wherewith he did shut up and close
 his Labours among you: And the dy-
 ing words, I think, of so dear and faithful
 a Friend should never be forgotten, especi-
 ally when they can be of so advantageous a
 tendency, as to fit and prepare you for fight-
 ing that Battel, which all of you must resolve
 to face ere long. For *when Christ dwells in*
our hearts, when he is formed in us, when we
 have got a vital Image of him in our Souls,
 prompting us to conform to him, to imitate
 him in our Lives and Conversations; when
 we are beautified with Meekness, Humility,
 Self-denyal, contempt of the World, and
 all the other imitable Graces that were emi-
 nent in him, and so are become living Ima-
 ges of him; In a word, when the Gospel
 is not meerly received into our heads, but
 incorporated into our Spirits, and powerfully
 in.

influencing our Practices, then, and never till then are we sufficiently prepared to die. Now to the Blessed God, who can to the voice of his Word and Providence, add that of his *Holy Spirit*, and effectually Teach us these *Heavenly Lessons*, we desire to give Praise, &c.

FINIS.

